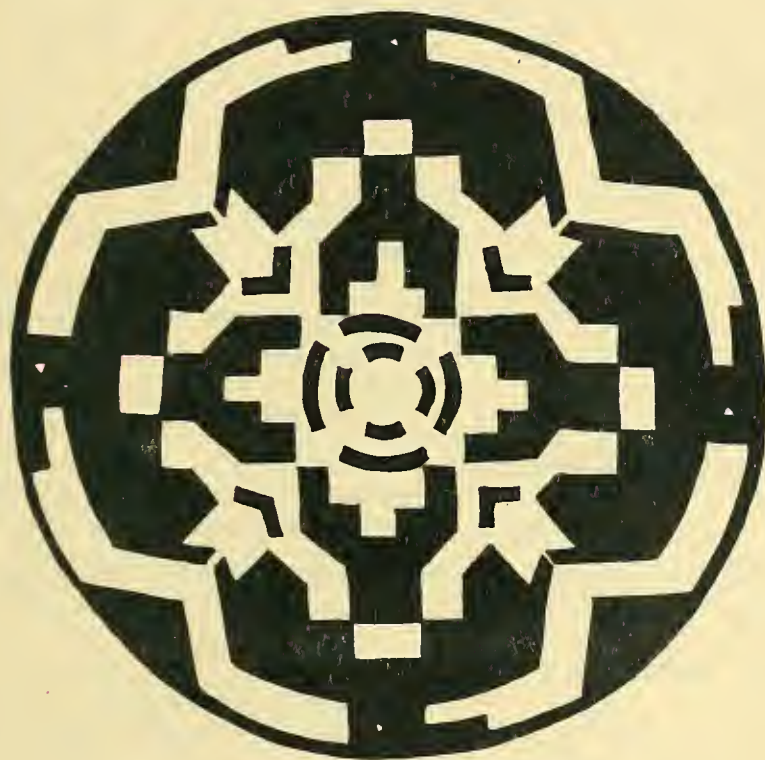


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# INDIANS AT • WORK



MARCH 15, 1937

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS •  
WASHINGTON, D.C.







## I N D I A N S     A T     W O R K

CONTENTS OF THE ISSUE OF MARCH 15, 1937

Volume IV

Number 15  
Page

Editorial.....	John Collier.....	1
Additional Rehabilitation Fund To Be Available .....		6
Senators Wheeler And Frazier Introduce Bill To Repeal Indian Reorganization Act .....		8
Seminole Impressions .....	Louis Balsam .....	11
Florida Land Purchases Go Forward .....	J. M. Stewart .....	17
Excerpt From The Commissioner's Annual Report Of 1891 .....		20
✓ Pima Water Payment Controversy Resolved .....		22
We Live In New Mexico .....	Emerson Ben Yazza .....	23
Reader Disagrees On Indian Herb Knowledge; M. W. Stirling Amplifies Statement .....		25
Indian Service Education Workers Meet .....		29
Education Workers Attend Professional Meetings .....		29
Lula Belle .....	P. J. Van Alstyne .....	30
Cooperation Between Service And Councils; Handling Of Reservation Complaints .....		31
Who's Who .....		35
Cottages At Carson Agency .....	Albert M. Hawley .....	36
Three Pots .....	Ruth Willis Pray .....	38
The Saga Of I.E.C.W. On The Crow Reservation .....	Ray Chagnon, Jr. ....	41
Indian Silver Work Standards Announced .....		45
Jackson Chequatah's Heirloom .....		47
Cattaraugus Indians Share Vital Community Life .....		48
From I.E.C.W. Reports .....		49

A WINNEBAGO MOTHER AND SON



Photograph Through Courtesy of Mario Scacheri





# • INDIANS • AT • WORK •

A News Sheet for Indians  
and the Indian Service

VOLUME IV • MARCH 15, 1937 • NUMBER 15.

## SIX EFFORTS IN CONGRESS TO DESTROY THE INDIAN REORGANIZATION ACT

The Indian Reorganization Act, as a body of authorities with supporting appropriations, is not yet two years old.

It was made effective for themselves by 183 tribes through majority votes at secret-ballot elections. Then, last year, it was amended to embrace the Eskimos and Indians who are half the population of Alaska. And its essential provisions, supplemented by further provisions alike in kind, were extended to the Oklahoma tribes except the Osages. So the Act has become the "organic law" of eighty per cent of Indian life.

Not carelessly was the Act adopted by Congress in 1934, but after hearings which continued for months, after nation-wide publicity, and after study and debate by congresses of Indians in many parts of the Indian country.

In its main structures the Act is a simple one. It declares and provides that Indian land losses must stop. It requires

that timber, grass, soil and water on Indian lands must be conserved. It starts the re-vesting of landless Indians with land for subsistence. It provides for the advanced schooling of Indians. It gives to Indians a preference in their own Indian Service employment. It establishes a credit fund and system for Indian agriculture and industry. It gives to the tribes a moderate amount of local self-government. It gives to the tribes a veto-power over the leasing or disposal of their natural resources and over the expenditure of their moneys held in government trust, and an advisory status with respect to Federal appropriations for Indian benefit. Finally, it gives to organized tribes the right to go in-to court to defend their own civil and property rights.

All the essential features of the Act are stated in the above paragraph. Comprehensively, the Act looks and builds forward, to a growing Indian life of future years. It makes possible liberty and responsibility within continuing Federal aid and protection. It implements the Constitutional rights of Indians - implements their citizenship.

On page 8 is reprinted a statement given to the Associated Press on March 3rd. Readers of that statement will understand that the expected effort to abolish the Indian Reorganization Act has begun.

Of course an attempt to abolish the Indian Reorganization Act was expected. It was certain to come, from two wholly distinct and unaffiliated groups, mentioned below.

Indian property rights have not been protected until now. Huge as have been the inroads on Indian property of every class\*\* there even now remains an Indian estate of nearly eighty thousand square miles. Great spaces of Indian range-land still are leased to white lessees; Indian timber still is being cut principally by white operators; much of the best Indian farm-land still is leased to whites. Did anyone expect that the interests adversely concerned with so huge a property stake would yield instantly and supinely, and would not strike back?

But there is another group, who do not want Indian property diverted, who have battled and will battle to protect Indian property rights, yet who dislike the Reorganization Act because they think they find in it a romantic, even an alien element. This group contains active friends of the Indian cause; but those parts of the Act which establish or reinforce Indian self-determination, in the whole range of matters from use of property to enjoyment of

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\*\* Since 1887, through land allotment, usually forced, nearly 90,000,000 Indian acres have passed to white ownership. Of the allotted lands still owned by Indians, fully half have been placed in so impracticable a condition from the Indian-use standpoint that they have to be leased to whites. Five hundred million dollars of Indian tribal trust funds have been dissipated. Huge inroads have been made into the Indian-owned forest and oil fields. The carrying capacity of the residual Indian range has been cut in half through soil wastage due to uncontrolled grazing. Indian claims, to date, of more than a billion and a half dollars, have been piled against the government through lawless acts by a Congress using its plenary power toward Indians, and of this total of claims, to date, less than twenty millions have been collected by the Indians.



culture, profoundly offend the members of this group. They do not believe in this part of the Act; they do not like it. Yet to the Indians it is an essential part of the Act - indeed, to scores of tribes it is the very life of the Act. And from the standpoint of practical, operative success, these less tangible features of the Act are indispensable. For it is true today as it has been true since the dawn of the world, that "without a vision, a people perisheth." And the right of Indians to group self-determination, to the pursuit of their own vision of the good, is so fundamental that it cannot be surrendered; nor can it be segregated and walled-off from the material part; the Indians must assert this right even if it loses them some friends.

From this second group, as from the other group first-named, attack against the Indian Reorganization Act was bound to come.

And from both quarters, the attack was likely to be, as it is proving to be, a wholesale attack, not a discriminating one. The reason for this fact lies at the heart of the Reorganization Act itself. For the Act seeks to save and increase Indian property through saving and increasing the self-activity of Indians; and it holds out for Indians something more than, although including, personal material advantage to be enjoyed by individual Indians. It holds out a renewed group-destiny -- truly a group-destiny, though realized within, and in harmony with, the embracing commonwealth of America.



So the foreseen onslaught against the Indian Reorganization Act has arrived. It started in Nevada. There the Pyramid Lake Band, organized under the Act, announced that if the government should delay in a certain necessary court action, the Band itself would invoke its powers under the Act and would eject the squatters now occupying its lands. The answer came in a bill, introduced January 6 by Senator McCarran, which if passed and signed would abolish the Reorganization Act for all of Nevada's Indians. Thereafter, Senator McCarran introduced a bill (January 15), which if passed and signed would transfer the Indian title to the whites without Indian consent, and without compensation beyond a tiny instalment payment made some years ago.

Following Senator McCarran's bill, the onslaught developed on a wide front. On January 14, Senator Murray introduced a bill seeking to repeal the Reorganization Act for all of Montana. Senator Chavez on January 15 introduced a bill forbidding the Navajo tribe ever to take refuge in the Reorganization Act. On January 22, Representative McGroarty struck in behalf of the State of California; his bill would repeal the Act for California. On February 11, Representative O'Malley put in a bill to repeal that section of the Reorganization Act which gives preference to Indians for Indian Service employment. And on February 24, Senators Wheeler and Frazier introduced a bill to destroy the Reorganization Act everywhere. See page 8.

Will any or all of these onslaughts succeed? Prophecy is hazardous, but it is believed they will not. If the several bills should be supported through a searching criticism of the Act and of its administration, they will do good. There are some clumsy mechanical features in the Act which need to be simplified; and administration always is justly subject to criticism. Were the Wheeler-Frazier bill to become law, it would bring the beginning of a long Indian night, perhaps the last. Therefore, it is believed it will not become law. Meantime, the onslaught will serve to remind Indians that their cause is a battleground, now as long ago; an enduring labor, and a battleground.

JOHN COLLIER

Commissioner of Indian Affairs

\* \* \* \* \*

ADDITIONAL REHABILITATION FUND TO BE AVAILABLE

In response to requests from the Indian Office for funds to carry on further rehabilitation work, President Roosevelt, in a letter of February 17 to the Secretary of the Treasury, directed that \$249,100 of emergency funds be allocated to the Indian Service for such work.

Letters of instruction to superintendents are being prepared, and will reach the field shortly.

The range of projects for which the money may be expended is the same as under last year's allocation, and includes the construction and repair of houses, outbuildings and barns, domestic water development, subsistence garden projects and furniture, handicraft and other small self-help projects. The funds must be spent by June 30, 1937.

TWO SIOUX WOMEN

(One With Dress Ornamented By Shells, Another With "Pipe-Stem" Necklace Of Bone)



Photograph by Mario Scacheri



SENATORS WHEELER AND FRAZIER INTRODUCE BILL TO REPEAL INDIAN REORGANIZATION ACT

On March 1, Senators Wheeler and Frazier introduced S. 1736, whose provisions would repeal the Indian Reorganization Act in its entirety. The Commissioner's comment, released to the press on March 3, follows:

\* \* \* \* \*

STATEMENT BY COMMISSIONER JOHN COLLIER, OF THE OFFICE OF INDIAN AFFAIRS

TO THE ASSOCIATED PRESS, ON THE ATTEMPTED DESTRUCTION OF THE

INDIAN REORGANIZATION ACT BY SENATE BILL 1736

Senators Wheeler and Frazier have been good friends to the Indians and their cause. For this reason, their action in sponsoring an attempt to repeal the Indian Reorganization Act is mystifying. Their reasons, as reported by the Associated Press, are even more mystifying.

Neither of them has a word to say about the main positive features of the Act, which both of them voted to make into law. The Act stops the further wastage of Indian lands through allotment. It sets up an agricultural credit system for Indians. It gives Indians a preference in Indian Service employment. It establishes opportunities for advanced education for Indians. It requires protection of their lands against destructive uses resulting in deforestation and soil erosion. It sets in motion a process of re-vesting the landless Indians with land on which they can subsist. These are only some of the main positive features of the Indian Reorganization Act which Senators Wheeler and Frazier propose to destroy.

The Associated Press, interviewing them, apparently obtained no statement from either one or the other as to any of these positive features of the Act, or of the accompanying Oklahoma Indian Welfare Act, whose enactments have brought a new era to about 80 per cent of the Indians. Respecting the Oklahoma Indian Welfare Act, which carries to Oklahoma the main benefits of the Indian Reorganization Act, they have nothing to say and they do not seek its repeal. But if they are to be consistent, they will attempt likewise to repeal the Oklahoma Act.

Their reasons, as quoted by the Associated Press, are partly irrelevant and partly inaccurate.

Senator Wheeler is quoted as objecting that features stricken from the original Wheeler-Howard Bill are nevertheless being put into effect by the Secretary of the Interior through constitutions granted to the tribes which have organized under the Act. But the Act expressly states that the powers vested in Indian tribes through their constitutions may be not only those specified powers named in the Act but "in addition, all powers vested

in any Indian tribe or tribal council by existing law." The "existing law", as it stood before the Indian Reorganization Act was signed, gave to the Department certain powers to vest authority in tribes, and directly vested certain authorities in tribes. The Indian Reorganization Act extended these authorities and limited the authority of the Department. Why has it been wrong for the Secretary of the Interior to obey the express language of the Indian Reorganization Act, and to vest the tribes with all those authorities given by prior acts as well as by the Reorganization Act?

Senator Frazier, as quoted by the Associated Press, voices a criticism which seems to be exactly the opposite of Senator Wheeler's. He is quoted as stating that a majority of the Indians have complained that instead of getting more self-government through the Act, they were getting less self-government. This could only mean that the constitutions granted to the tribes, instead of going beyond the scope of the Indian Reorganization Act in their grant of powers, as alleged by Senator Wheeler, have withheld from the tribes even those powers contained in the Reorganization Act. The allegation is not supported by the facts, nor is it accurate to state that the majority of the Indians, or even any substantial minority of them, have complained that they were being dictated to. Actually, out of 230 tribes, 170 adopted the Act by majority votes, and are subsisting under it; none of them has asked that it be repealed; and many of the tribes which voted not to accept the Act are now desirous of being permitted to vote once more upon it, in order to get its protections and benefits.

Senator Frazier makes another statement, as quoted, to the effect that Indians who did not accept the Reorganization Act have been discriminated against and specifically, have been punished by being removed from relief rolls. Senator Frazier states that there have been such complaints. He does not state that they are true. Such complaints, if made, are in fact grossly untrue.

The expenditure of emergency funds for Indian tribes has been carried out with no relation whatsoever to the Indian Reorganization Act. The expenditures of regular funds have been carried out as specifically directed by Congress. Tribes not under the Act have received in many instances greater quotas of the emergency moneys of all sorts than tribes under the Act. Indian relief has been expended according to available funds, human need and the opportunity to expend the funds usefully upon Indian-owned land.

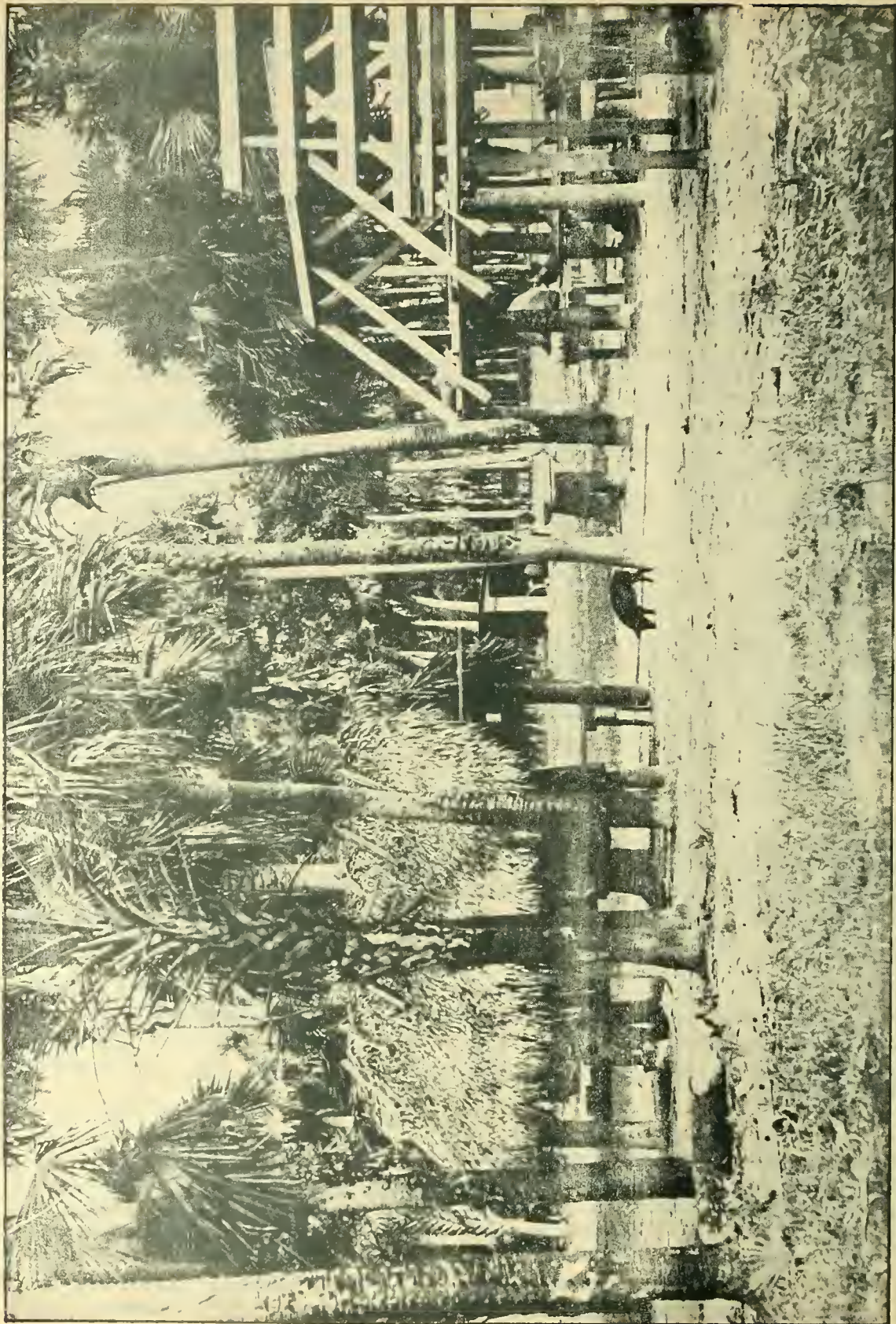
Even were Senator Frazier's allegations, as quoted, supported by fact, they would provide no reason whatsoever for seeking repeal of the Indian Reorganization Act. There would be criticisms directed against administration and correction logically would be sought through demanding administrative reforms.

The existence of the facts is denied. But if they did exist, they would furnish no justification for an attempt to destroy the Indian Reorganization Act with its grants of protection of Indian property, new land, credit, improved education and all those other benefits which have made the Act the foundation of a new and more hopeful life among the Indians.

In my opinion there is no chance that the bill introduced by Senators Wheeler and Frazier will be passed by Congress, or if passed, signed by the President.



A SEMINOLE CAMP





## SEMINOLE IMPRESSIONS

By Louis Balsam - Field Representative - Office Of Indian Affairs

For three days it had rained in southern Florida, turning that already glamorous land into a country far away and long ago: a jungle world of lavishly growing greenness. From the high bridge where a man leaned over a rampant stream, flowing out of the steaming Everglades, he could see strange sights. An uprooted palmetto glided dizzily by. Bewildering assortments of bulbous plants, thick and deeply green, danced about the blackish waters. Fish flicked their tails above the surface where scores and scores of them leaped and dived.

Wherever the man looked, he saw such luxurious and extravagant signs of life as to make him feel at the very center of all Creation; strange, distant, fascinating, beautiful and terrible. He peered as far as he could up and down the stream, hoping somehow to look into its heart, to see along its banks or upon its troubled surface some signs, too, of human life - of the Seminoles he had journeyed across half a continent and through the flooded wreckages of a nation's disaster, to see. "Seminoles," he said half aloud, "Seminoles!"

Inside him all sorts of thoughts glowed and glimmered. The bridge had already become the link with another world. "This, too, is America," he mused. "Here, too, Indians once roamed in this jungle land; and all of it alien, exotic, wholly unlike anything else in America, all of it was theirs." He recalled the little he had already seen; the vast swamps, one alligator in a jungle river, herons, streams filled with fish and deep lakes beyond the reach of tender feet, vast forests penetrable only to those who loved it and who proved their love by living with it; living in it and upon its hospitality.

He reflected upon Miami, that city so near and so tremendously modern. A city that was beautiful in natural surroundings and into which white men had poured millions of money for investments. He thought of the thousands of sun-seeking, pleasure-bent, vacation-hunting, business and professional people of all classes, strata and creeds thronging the streets of that nearby city where, nightly, hundreds of thousands of dollars spilled across gambling tables, and where it was easily possible for a couple to be entertained at a nightclub and come away having spent more than a hundred dollars; where rooms and suites costing as much as \$50 to \$150 a day were plentifully available; and where millionaire vied with multi-millionaire in spending, in display and in astounding conspicuous wasting.

The man thought of the Miami of the Seminole camps, where in the thick of all this elaborate modernity, Indians on display were going about

their own simple affairs, Indians who seemed to enjoy their "public" despite the fact that some of them were degenerating from its alcoholic-speeded tempo effects.

"Life, oh life!" he breathed. A heavy sense-stirring fragrance of orange blossoms, of earth odors, of wetness and vapors and growing things now overlaid his thinking. "All of this beauty -- all of it America -- all of it once Seminole land" -- were phrases going through his mind. It was now nearly seven in the morning.

An automobile drew up. Driving it was John Pine-Branch, a Seminole. The man sat down beside him. "I take you my home. Everglades. Indian camp. Very far," said John. For many miles long the Tamiami (Tampa-Miami) Trail they drove: a trail veritably cut through the Everglades on either side of this hard, fine, marvelously efficient, modern highway.



An Elderly Seminole Couple

Often for an hour at a time neither spoke, these two, so many millions of racial and conditioned miles apart: these two, so closely akin despite that difference; akin in basic sympathy, in simple human urges, and as the white man later found, in a certain philosophic approach to life. For the white man with all his "civilization" and the Seminole with none of it had much in common. Both, as it happened, were passionately fond of simple living, of keeping as closely attuned to nature as possible. Both, coincidentally enough, thought that outdoor life, that absence of tinsel and fripperies, that the nearness of women, children, woods, streams and similar manifestations of life, were here for humans to use and to enjoy. Both believed unnecessary the greed and bitterness which made men try to destroy such natural life or to limit its enjoyment to small acquisitive groups; that such greeds were signs of the degeneration of life itself, certainly of civilization boasting of it.



Yet here they were, two men mature enough and philosophic enough to realize the futility of trying to correct in one week or even in one lifetime a complex chain of negative events taking nearly 300 years to develop. Here they were, one an Indian living at an exhibition camp in Miami, yearning for his Everglades and without compunction deserting his Miami job to get back to them whenever the urge became overpowering. An untutored man he was, being unable either to read or to write. Uneducated? Only in the sense of lacking book learning! The other man was a product of a great university. He was city born and city bred. He had almost been led to believe that natural things were ridiculous. Almost. Here they were, one man a guide to the other, an official on duty. Both were ostensibly at work, yet deep, deep down each was exulting in going back, if only for a little while, to Nature, to Life, to Beauty.

Immokalee, at last. Immokalee. "It means home in Seminole," John Pine-Branch announced. "We go home now." The Chevrolet turned abruptly from



A Seminole Family At Meal Time

the one street village. A freight engineer seeing them at the crossing genially kept the long train of cars waiting until they bumped over the tracks. For a brief moment a slippery dirt road, then water. For the next few hours the Seminole driver piloted that car through water, never less than hub deep. Turns, twists, through swamp, sand and always through water, deeper into the Everglades. Swamp, cypress growths, palmetto clumps and bird life were everywhere. Hundreds and hundreds of white herons and blue herons abounded. Now and again a pelican with vast wings outspread circled the car.

Rain. Heavy, implacable, silver and slanting rain. It never stopped during the whole of the trip. The white man had never found rain so satisfying before. It made him seem as one with this jungle, and especially with the



happy Seminole beside him; a Seminole who was going home. Suddenly a clearing developed. Out of that trackless swamp, an opening appeared. Home. Home as it must have seemed to those earliest white Americans who penetrated into our West, with few tools, no money, but with high hopes, vitalized courage and a dream. Not all of our forebears dreamed of conquest. No. Some, like these Seminoles, had visions of a home. Home away from the crowded centers of life away from where there had been too much love of living: a home to themselves, where life might expand and unfold as conceivably it may have been "meant" to be. This Seminole camp was surely that!

On raised platforms, under thatched roofs, open to the wind and the sun and the skies, these few families in this deeply remote place lived and loved and had their being: these platforms and the wet, lavishly growing swamps and forests around them. Here we found a small handful of men, women and children, whose art was the art of living; whose most colorful expression of that art was embodied in the clothes they wore.

All of the Seminole love of color was concentrated into a one-piece garment for the men and a two-piece garment for the women. Into blouses and skirts, Seminole women had put such lusciousness of color, such unusually vivid color combinations and such patient artistry as one had almost given up hoping to see in America again. Into an average garment, these women had patterned over a thousand bits of cloth! Little odds and ends of cotton materials cast off as useless (ironically enough) by white women in nearby cities. One such blouse was a beautifully-blended symphony of violet, indigo, blue, bright yellow, red, magenta, peach, Mediterranean blue, white and coral, and other colors, all fused into a pattern at once striking and lovely and symbolic of much of life about the wearers.

As the white man strolled about, a boy of fourteen slipped quietly into the camp, carrying two otters he had trapped. A beautiful lad he was. Swarthy, lithe, soft-spoken. His black eyes were quietly looking over the newcomers and in those eyes the white man glimpsed as glowing a light as he has ever seen in any human, anywhere. The lad and the Seminole guide began to talk; quietly, courteously as two gentlemen at a London club might: two who had liked and respected each other.

Without a word a woman took hold of the two dead otters. Quickly she separated the animals from their skins, with a deftness and an artistry good to behold.

The white man strolled over to one of the raised platform homes. He made a rapid mental inventory of what he saw: A few pots, two changes of costumes, a six-foot fishing hook-spear, a hand-operated sewing machine and a blanket roll. He went over to John Pine-Branch. "Is this all these people have to live with? Can they go through the whole of their lives with only these?"

John looked at him very steadily. "We can. We want to. And that's all we want of white people. To leave us alone. To go away. Everglades ours. Always ours."

"But schools. Schools for these children," the white man said hesitatingly. "No good," said John. "No damn good for us." He looked around him in a wide circle. "School teach kids Everglades?" The man said he doubted it. "School teach kids hunt? Fish? Trap? Better than father or mother?" "No!" The white man said flatly. "What-for school? Make Seminole people white people?" He didn't wait for a reply, "No!" he said. "We Seminoles today. Seminole long ago, Seminole till die. What you give us? More sun? More duck? More fish? Yes! More when you leave us. All was plenty before."

"How about doctors," the white man asked, now thoroughly challenged and chastened, "and nurses?"

"All right many times," said Pine-Branch. "Can help much. But our doctors good doctors, too. We need our land back. Leave us our Everglades. We don't bother you no more. Land is ours. Just go away." He was smiling now. "Look!" At the edge of a path a large turtle waddled. He turned it over, yanked out its neck and tied it, all in a few seconds. "Good breakfast tomorrow," he said. "Come along." He walked through water to a half dense growth of palmetto nearby. "Cabbage. Grows all the time. Plenty. Come!" Beyond the clearing was another. Bananas. "All we can eat. With almost no work. River with plenty fish." He waved a hand overhead. "Palm leaves, wood! We have everything. Everything!"

The white man never forgot that statement. He thought of other Indians with whom he had been fortunate to achieve friendship: of the Iroquois of New York State, who had made their own adjustment to white man's civilization, of the Pomos of Northern California who had made still another adjustment. He looked about him at these Seminoles and realized that here poignantly and beautifully enough was a small group of people who had almost literally refused to exchange their own way of life for that of another even though that other way was considered more civilized and was looked up to by millions of people everywhere on earth. Here was a triumph as deep, rich and as fine as anything he had known or read of.

John Pine-Branch was right. The Seminoles did have everything. If they had Everglades, that is; enough Everglades to be able to function normally within them. The Seminoles who had Everglades needed nothing more; certainly nothing the white man could give them. This was a great achievement in itself. In every important sense, these Seminoles were wealthy. For what is it that any millionaire has which goes beyond giving him all that he really wants -- and that in abundance? How many millionaires had leisure -- time to live and love and play; time to spend glorious hours in sweet solitudes? How many were loved for themselves? Yes, the white man thought, "land." "Everglades - give it back to them." He contemplated the fine dignity and the pride of John Pine-Branch and of other Seminole men and women he had met. They had not asked for this land. They assumed that the Everglades belonged to them. All they did request was to be let alone to enjoy it.



The white man thought of the stability and courage of these Indian people who despite all the glitter and all the tremendous pressure of white man's civilization, still considered their own simpler lives, their own natural environment superior for them. That was courage of a fine and exceptional nature.

He let his mind, now, carry him back to far-off Washington, and to John Collier, and Harold Ickes, and the late Mrs. Ickes who had devoted years and time and extraordinarily intelligent and effective energy in expressing, also, a fine courage regarding Indian affairs. And working with them was Jim Stewart devoting his life towards bringing back to the Seminoles and other Indians everywhere in the United States, some of the land, at least, which should never have been taken from them. The white man pictured, in Washington, and elsewhere many, many men and women, most of them working at difficult tasks for wages far below what such efforts would pay in commercial endeavors; working quietly and effectively to help Indians regain something, at least, of that rich and deep and satisfying life which once was theirs.

"Courage," he said to himself. "We white people need, urgently, a new kind of courage! The courage to help us become greater than, bigger than our old and ugly greeds, our cancerous ambitions, our urge to pile surplus holdings upon other surplus holding .....for what? A new courage, yes." In his own lifetime that white man had already seen progress. Progress that was heartening, especially in the last three years.\* He thanked God for that, and for what was still to come.



Houses On Stilts For Dryness

\*See announcement on the following page.



## FLORIDA LAND PURCHASES GO FORWARD

By J.M. Stewart, Director of Lands

In Glades County, Florida, there is being purchased, under the provisions of the Indian Reorganization Act of June 18, 1934, (48 Stat. L., 984), an area of 6778.53 acres at a total cost of approximately \$31,477. These purchases have received Departmental approval and it is expected that payment will be made in the very near future. Also in Glades County and contiguous to the Indian Reorganization Act purchases, the Resettlement Administration is acquiring for Indian use 27,120.84 acres. Exchanges of several scattered tracts now owned by the Federal Government for land owned by the State of Florida will increase the project area by an additional 1,920 acres.

Adjacent to the existing Federal Reservation in Hendry County, Florida, it is proposed to acquire, under the provisions of the Indian Reorganization Act, an area of 10,880 acres at a total cost of \$25,000. Option covering these lands has been received in this Office but certain defects therein have temporarily delayed its acceptance. Exchanges of scattered tracts for State-owned lands will add an additional 1,280 acres to this area.

The proper authorities of the State of Florida have under immediate consideration the matter of withdrawing the existing State Seminole Reservation, consisting of approximately 99,000 acres in the Monroe County, and the establishment of a similar reservation to contain 165,000 acres of land in Broward County adjoining the existing Federal Reservation in Hendry County.

Three small scattered tracts of land, containing 120 acres, owned by the Federal Government and located several miles northwest of the Seminole Agency near Dania, Florida, are being exchanged with the State for a like area located directly at the Seminole Agency.

\* \* \* \* \*

## CONSTITUTION AND CHARTER NEWS

The Walker River (Carson Agency) Indians accepted their constitution on February 20 by a vote of 123 to 18. On February 27, Indians at Manchester (Sacramento) accepted their charter by a vote of 24 to 3; the Makah (Taholah) Indians ratified theirs by a vote of 75 to 2; and the Washoes (Carson) voted 53 to 0 for their charter.

The Iowa, Kickapoo and Sac and Fox constitutions (Potawatomi Agency) have been approved by the Secretary of the Interior.

FROM MISSION AGENCY, RIVERSIDE, CALIFORNIA



An Indian Lace Maker At Work



Pola Mission - Founded 1816

FROM MISSION AGENCY, RIVERSIDE, CALIFORNIA



Road To Barona Ranch



Washington Palms Near Agency



EXCERPT FROM THE COMMISSIONER'S REPORT OF 1891.

Selected By D'Arcy McNickle

Administrative Assistant - Office Of Indian Affairs

The 1891 Report of the Commissioner of Indian Affairs is full of optimism. The Indian "problem" is on the way out. Land allotments and boarding school education are the reasons why.

Of course, the problem is complex, because the Indian population is complex, representing "a great number of distinct phases of human development" - and not all the phases nice to contemplate. "Some (tribes) are yet very degraded, living a mere animal life with few of the characteristics of humanity, while others have already become absorbed into our national life and are not distinguishable from their fellow citizens."

There was something rather ominous, perhaps threatening, in the following paragraph: "No pains should be spared to teach the rising generation that the old condition of things is rapidly and forever passing away and that they must prepare themselves for self-support. This is the inevitable, from which there is no escape. They should be taught that their future lies largely in their own hands and that if they improve the opportunities for education now so generously offered them by the Government, they may become intelligent, prosperous, strong and happy; but that if they neglect them they will be swept aside or crushed by the irresistible tide of civilization which has no place for drones, no sympathy with idleness and no rations for the improvident."

And there was certitude in a passage like the following: "Perhaps one of the most mischievous fallacies is the assumption that because the Anglo-Saxon race has been centuries in developing its present proud civilization it is therefore necessary that the same length of time should be consumed by the Indians in passing through the successive stages of economic and social evolution. Time as an element in human progress is relative, not absolute. Indian children taken away from a life which represents Anglo-Saxon barbarism of more than a thousand years ago may, if placed at an early age in proper relations with modern civilization, enter very largely into participation of the best results of nineteenth century life. A good school may thus bridge over for them the dreary chasm of a thousand years of tedious evolution."

And certitude is piled upon certitude in the following: "If ... there could be gathered by the end of 1893 into well-manned and suitably equipped schools nearly all of the Indian children, and they could be kept there for ten years, the work would be substantially accomplished; for within those ten years there would grow up a generation of English-speaking Indians, accustomed to the ways of civilized life and sufficiently intelligent and strong to forever after be the dominant force among them."

The Report acknowledges one stumbling block which in the past has slowed the progress of Indian administration; but fortunately, we gather, this stumbling block is being dislodged without much difficulty. The impediments of course were those treaties made with Indian tribes which placed certain checks upon the power of the Government to make free with tribal property and tribal life. The Report states rather complainingly that "The charge most frequently brought against the American people in reference to their dealings with the Indians is that of injustice. This charge is sometimes flippantly made and oftentimes rests upon no historical basis and yet it is unfortunately true that the impression widely prevails in the popular mind and is deeply rooted in the mind of the Indians that treaties have been broken and that the Government has failed in numerous instances to perform its most solemn obligations." At that point the Report first quibbles, by stating that "While it is desirable that we should pay the Indians to the last dollar all that is due them, we should expect of them the fulfillment of their obligations"; and then gives away the whole show by admitting:

"It is also worthy of consideration that in the past we have made agreements which later developments have shown to be unwise and undesirable both for them and for us. Such are all those treaties which recognize the autonomy and perpetual independent nationality of the tribes. .... There is no place within our borders for independent, alien governments and the Indians must of necessity surrender their autonomy and become merged in our nationality. In requiring this we do not ask that they concede anything of real value to themselves, but only that for their highest welfare they abandon their tribal organizations, their provincialisms, their isolation and accept in lieu thereof American citizenship and full participation in all the riches of our civilization. By this great transformation they are the gainers, rather than we ourselves."

(At that moment, we should remember an army of pillagers was marching upon Indian territory in anticipation of the time when the Five Tribes would give up their "provincialism", and with it their control of tribal property.)

By reasoning of that sort it was fairly simple to remove the obstacle of solemn obligations. After all, if the whole Indian race was to be speedily transformed, there could be no excuse for letting minor details hold up the process. And that such a transformation was in process and would succeed speedily, there was no doubt. Optimism rode high. "The great forces now at work; land in severalty with its accompanying dissolution of the tribal relation and breaking up of the reservation; the destruction of the agency system; citizenship, and all that belongs thereto of manhood, independence, privilege and duty; education, which seeks to bring the young Indians into right relationship with the age in which they live and to put into their hands the tools by which they may gain for themselves food and clothing and build for themselves homes, will, if allowed to continue undisturbed a reasonable length of time, accomplish their beneficent ends."

How long a time? Not too long. There was optimism. Consider: "It is not safe to prophesy, and in view of the past hundred years it may be unwise



to predict, yet I will venture to say that it is possible, before the close of the present century, to carry this matter so far toward its final consummation as to put it beyond the range of anxiety. Not everything can be accomplished within that time, but enough can be done so that the Commissioner who writes the 70th annual report can speak of the Indian solution instead of the Indian problem."

\* \* \* \* \*

#### PIMA WATER PAYMENT CONTROVERSY RESOLVED BY TRIBAL COUNCIL'S ACTION

On March 3, the Tribal Council of the Pima Tribe in Arizona, took action which broke a threatened deadlock which might have left thousands of Pima acres dry in the coming season.

Many of the allotted Pimas have felt that they should not pay operation and maintenance charges for their water. They have questioned the legality and the moral rightness of these charges. Congress and the Department have considered that the charges were legally proper and should and could be paid. The attitude of the resisting Pimas is explainable by their experience of going forty years without irrigation water while the white farmers appropriated it. This long and bitter experience was brought to an end by the building of the Coolidge Reservoir and the later provision of water, ditches and subjugation for the Pima lands.

The three-year moratorium on water charges, granted by the Department with the consent of the Budget and the Appropriations Committee, had come to an end this spring.

There are approximately 12,000 acres of irrigated Pima land which is not allotted but tribal. This land has been planted to alfalfa and hay, and the operation has been a profitable one.

The Tribal Council's action, March 3, authorized that the accumulated revenues from the tribal land be used to pay the operation and maintenance charges of the allotted lands. Superintendent Robinson, with the Governor and Secretary of the Council, went immediately to the Coolidge Dam headquarters, explained the arrangement and obtained the delivery of the water on the night of March 3.



WE LIVE IN NEW MEXICO

By Emerson Ben Yazza, 7th Grade Student

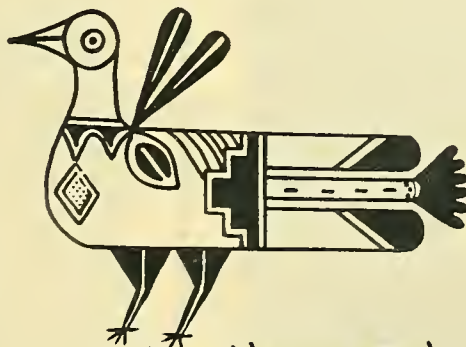
Albuquerque Indian School, Albuquerque, New Mexico

In the early days, grew the tall grass  
In the early days, lived many wild deer and buffalo  
The Indians hunted the deer and buffalo.  
When the Indians killed the deer, they had big feasts  
The Indians raised corn and pumpkins  
When they had feasts the women brought pumpkins  
All the Indians had a feast  
Some Indians killed the deer  
When they had tall grass.

Now, there is no grass  
The deer and buffalo ate the grass  
The cows, goats and sheep ate the grass.  
Now, they have a desert in New Mexico.  
Now, on the reservation the winds blow all day.  
Now, on the reservation there is no grass.  
The deer and buffalo ate the grass  
The cows ate the grass.  
The wind blows all day.

\* \* \* \* \*

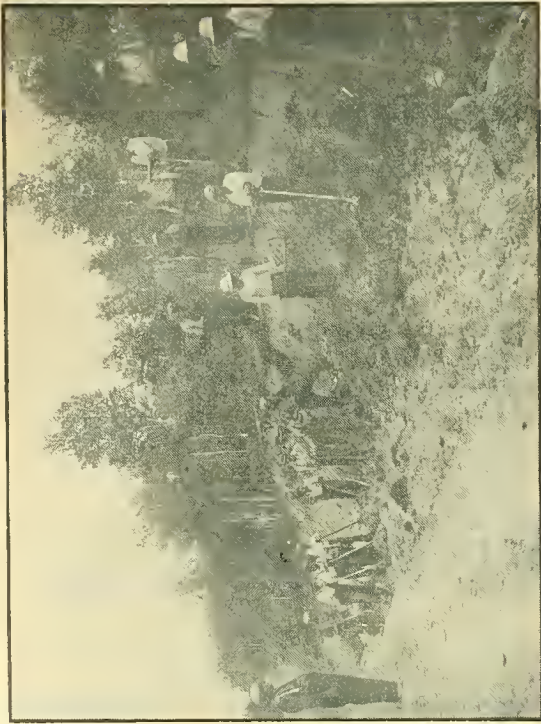
Emerson Ben Yazza wrote this poem as a part of a Soil Conservation project being carried on in the seventh grade art class under the supervision of Mrs. Frank Tschohl.



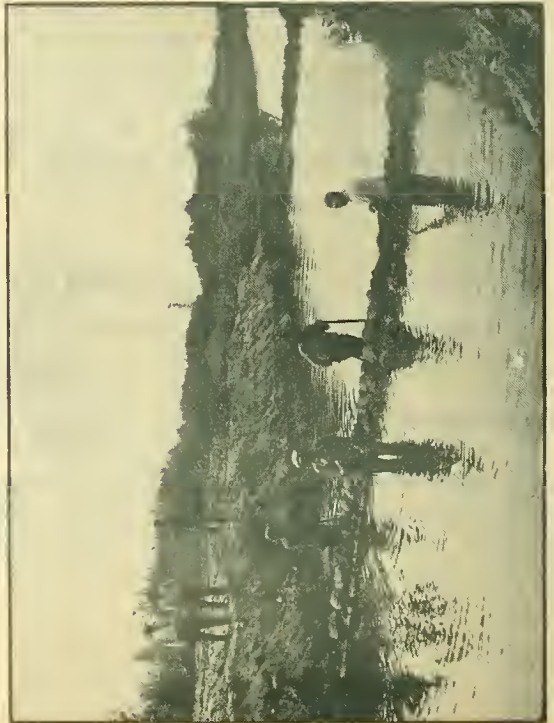
San Ildefonso Bird.



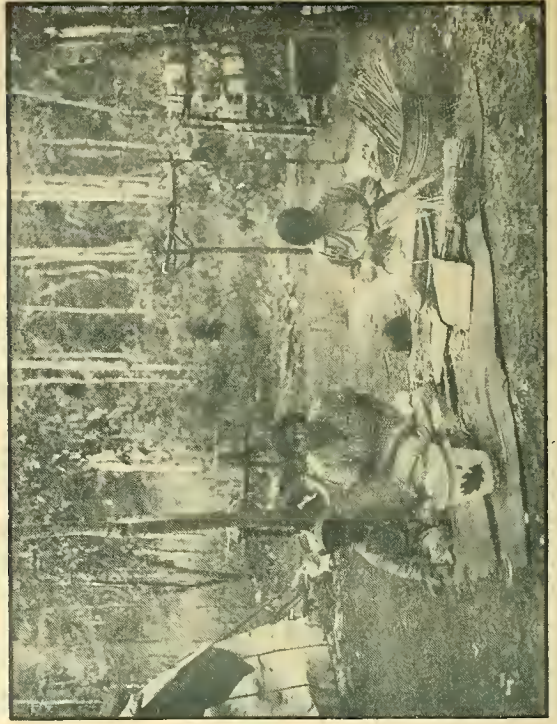
Indians Picking Raspberries



Building Roads



Work On Canal



Indian Basket Weavers



INDIAN READER DISAGREES ON INDIAN KNOWLEDGE OF MEDICINAL PLANTS;

M. W. STIRLING AMPLIFIES STATEMENT

In the December 15 issue of "Indians At Work", Mr. Matthew W. Stirling, Chief of the Bureau of American Ethnology, in an article entitled "Some Misconceptions About The American Indians", discusses briefly the old Indian knowledge of medicine. He said, on page 32:

"It is very generally believed that there are many "lost arts" in connection with Indian civilizations. Among these might be listed the belief that Indian doctors had knowledge of certain specific medicines, usually of a vegetable nature, that were particularly potent, and that the "secret" of these is now only in the possession of an occasional old person or has been entirely lost. This idea received a great deal of stimulation during the halcyon days of patent medicine, when Indian remedies were much in vogue.

"As a matter of fact the Indian believed most sickness to be caused by the activity of evil spirits which could be removed only by sorcery. Therefore the priest was the physician and treatment consisted in frightening or luring away these spirits. In many tribes there was a crude knowledge of the therapeutic use of certain plants, but even in these instances their application was deeply rooted in magic. The sweathouse which operated somewhat on the principle of a turkish bath was in general use among the Indians, but its use could scarcely be termed a curative measure."

A reader, Mr. White Bison De Forest, differs with Mr. Stirling, and asks that his point of view be printed. Mr. Stirling, after reading Mr. De Forest's letter, has amplified his own statement. Both are given below.

\* \* \* \* \*

"Editor, Indians @ Work:

"Please put in my answer to friend Mr. Stirling in friendly way. I know I cannot answer right, but I know that I know and your readers want only the truth. White Bison DeForest."

"Yes, Indians Knew His Herbs.

"This is an answer to Mr. Stirling by an American Indian 77 years old that never had a chance when he was a boy to get white man's schooling like our boys and girl by the good friend Mr. Collier see they get.

"Mr. Stirling in 'Misconception Of American Indian' on page 28 in December 15 number, 1936. I cannot express myself right but without fear of contradiction I thank you to put this in the paper 'Indians @ Work.' The readers and public must have the truth so they, the readers and public, will

not have the wrong impression. I make this claim bold, to our friend Mr. Stirling, young Indian doctors and scholars of America: that no family doctor can conduct his practices, his calling as a family doctor of medicine, without using medicine discovered by Indians. I will agree they did not know about Tinctures, or fluid extracts and they did not have machines for making pills and powder, but the healing power was there just the same; the idea was there. Mr. Stirling refers to Indians knowing about hot water and turkish baths, but states you could not say both had any curative power. You starting something there, Mr. Stirling. Please give us some credit. United States Government should answer that one with the millions of dollars they spend at Hot Springs, Arkansas and what is claim by Doctors for it; also Virginia Hot Springs; that were both used by Indians before white man, and are used to this day by rich Indians. I could tell of some other curing waters and springs knew by Indians for years and years. Mr. Stirling, I cannot write or talk to answer like you - but I know I know, not by books, but, I was born of Indian mother and lived both sides of the question.

"Was you to Chicago World Fair, Mr. Stirling? Did you see the wonderful display of medicines that Indian gave to white man? Did you know Indians knew liver was good, not five years ago like white doctor gets credit for finding out, but years? Did you ever hear about the rich man get a North Wood guide Indian man: He cook fish; Indian keep liver and dark meat and give white man all nice white meat. Indian do all the heavy work and is strong; white man eat white meat and is not strong. You say Indians never knew about healing with herbs. What about Cascara Sagrada, bark of California? It is now used by every doctor and every hospital in America. What About Quinine; Winter Green, the starting point of your aspirin or Salicylic Acid; Nux-Vomica - Dog Button (Strychine). White man's great school never any way discover Digitalis (Foxglove). Here are others:

Blood Root for children's worms.  
 Wild Cherry Bark  
 Coltsfoot  
 May Apple (Podophylum)  
 Black Root  
 Catnip  
 Black Cohash  
 Peppermint  
 Sage  
 Witch Hazel  
 Virginia Snake Root  
 Iron Weed  
 Slippery Elm Bark  
 Lobelia  
 Camphor  
 Mistletoe  
 Hoarhound

Viburnum  
 Squaw Vine  
 Dandelion  
 Blackberry for dysentery  
 Plantain Leaves  
 Sheep Sorrel  
 White Oak Bark (Tannic acid)  
 Flag root  
 Mullein  
 Gentian  
 Horsetail Grass  
 Licorice  
 Columbine  
 Life Everlasting  
 Boneset  
 Linden  
 Juniper



"And hundreds of others known to the writer. Every one of these is now used by family doctors and on shelf or counter drawers of every drugstore in America. Mr. Stirling, please believe me, I write this in a friendly way. I know you know better and I only want the young Indian that are putting on the fancy trimmings of white man to know there folks did know there Herbs; and I only wish I could get permission to tell all I know not from books but from knowledge gained by my hands and 77 years a true American.

"The man that knows he know,

White Bison De Forest."

\* \* \* \* \*

### Mr. Stirling Replies

"The subject of Indian knowledge of medicines is an extremely complex one and there is a very large literature covering it. Everett E. Edwards in the United States Department of Agriculture Bibliographical Contributions Number 23 (Edition 2), June, 1933, gives more than thirty titles of books and articles on this subject alone. The brief article 'Medicine' in the Handbook of the American Indians gives a fair general exposition of the subject.

"The aboriginal Indians were of course ignorant of the nature of disease, attributing it for the most part to supernatural agencies and treatment as a rule was designed along these lines. It should be said also that the whites of this period were for the most part almost as ignorant, if not as much so, on this same subject. The Indians were great experimentalists and tried many things for medicinal purposes, particularly if they had unusual aromas, tastes, or stimulating or narcotic effects. In some instances, it can now be demonstrated that the effect was probably beneficial for certain ailments for which they were used.

"It was formerly believed that malaria was caused by miasmas rising from the night air. Our grandparents thought that by closing the windows and keeping out the night air they would exclude malaria. This was a case where a method of prevention worked, even though the theory behind it was totally wrong. Just as in taking medicine, whatever it is, the patient usually recovers; consequently the efficacy of any sort of medical treatment can usually be proved over and over again in the life of any individual. This has been a great aid to doctors and medicine men since the idea of doing something for physical ailments first originated. So it was undoubtedly with the Indians in numerous cases.

"The Indians, like the early Europeans, used herbs so extensively for medicinal purposes that there were very few plants that were not put to use in some manner and it was inevitable that some of these have later been demonstrated to contain certain beneficial principles.

"Quinine, which comes from a South American plant, as far as we know, was never used by the Indians, but was first used by the Spaniards. In my little article, I, of course, only mentioned this medicinal subject in passing, stating that one of the popular misconceptions of the whites regarding the Indians was that they had knowledge of many efficacious and mysterious medicines not known to others. Furthermore, as I stated in the article, no general statements of this or any other sort can be made to apply with equal weight to all of the American Indian groups. The Aztecs, for instance, went much farther in the experimental study of herbs for medicinal purposes than did any of the tribes within the boundaries of the United States.

Sincerely yours,

M. W. Stirling"

\* \* \* \* \*



A Sweat Tent At Fort Berthold,  
North Dakota. No Business  
In The Winter.



## INDIAN SERVICE EDUCATION WORKERS MEET AT HOT SPRINGS, ARKANSAS

More than a hundred members of the Education Division met at a series of conferences held at Hot Springs, Arkansas, February 15 to 19.

The general meetings were prefaced by an informal dinner the evening of February 15 of the various state and regional superintendents of Education and members of the Washington Office staff. February 16 and 17 were devoted to conferences at which superintendents discussed their tasks and responsibilities. The attempt to decentralize the work of the Education Division from Washington to these state and regional workers, and in turn, from them to the local jurisdictions has brought up problems of method and questions of demarcation of responsibility. All these questions were aired and some steps taken toward their solution.

Public school relations were among the major items of discussion during the entire four days. Representatives of the Minnesota State Department of Education were in attendance and their presentations of the manner in which Minnesota is handling Indian tuition money evoked considerable interest.

Educational field agents and social workers met with the regional superintendents on February 18 and 19. They discussed problems of decentralization and worked toward a clarification of joint responsibility and administrative relationships.

\* \* \* \* \*

## EDUCATION WORKERS ATTEND PROFESSIONAL MEETINGS

Indian Service Education workers took part in the series of national education meetings held in February. The American Council of Guidance and Personnel Associations, the National Vocational Guidance Association, and the National Association of Deans of Women met in New Orleans February 17 to 20. Indian Service staff members were particularly interested in the sessions on rural young people's problems.

The National Education Association Department of Superintendents conference followed, also in New Orleans, with an attendance of over 10,000 public and private school superintendents. A number of Indian Service school superintendents attended.

The Progressive Education Association, of which Willard W. Beatty is the retiring president and Dr. W. Carson Ryan, Jr., of the Carnegie Foundation, is the newly elected president, held its national conference February 25-27 in St. Louis. Conference themes centered around: the ideal of democracy, both in educational systems and in Government; the recognition of the family as a basic unit in our Government; and with the necessity of educators', and of parents', keeping pace with the social changes of the present day.

## LULA BELLE - FORT BERTHOLD IN NORTH DAKOTA

By P. J. Van Alstyne

Acting District Highway Engineer - Indian Service



Rotary Snowplow

the plow in action and have complimented members of the Fort Berthold Road Department on their ability to construct a unit of this type from a miscellaneous outlay of parts. A similar unit of the same size and capacity if purchased would cost approximately \$8,000.

The picture shown here shows a rotary snowplow in action on the Fort Berthold Reservation in North Dakota. The unit was built by the Road Department in its shop from numerous parts assembled from sources in and around the reservation. The frame consists of an old Army Liberty truck. The rear drive wheels were moved back on the frame and the Liberty motor was replaced with a 125 H.P. Hercules engine which drives both the truck and the rotary. The motor and the plow were obtained from the State Highway Department of North Dakota from equipment that had been condemned. The chassis was equipped with pneumatic tires on rebuilt wheels from an old two-ton Reo truck. The entire cost of the unit, including parts and the labor of assembling, amounted to \$306. The rotary has proved to be one of the most valuable snow-removing units at Fort Berthold and has already repaid the small amount of money it cost.

The rotary has created widespread interest throughout the reservation and has been nicknamed "Lula Belle" by the Indians. It will throw snow 125 feet from the roadway. A number of maintenance engineers from the state have inspected

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### COVER DESIGN

The cover design for this issue was drawn by Alva Stidham, a Seminole-Creek Indian at the Shawnee Indian Sanatorium, Shawnee, Oklahoma. It is taken from a basket design.



## COOPERATION BETWEEN INDIAN SERVICE AND INDIAN COUNCILS;

### HANDLING OF RESERVATION COMPLAINTS.

Indian Office Circular 3195, dated February 19, clarifies the relationship between the tribal councils and reservation employees. and suggests methods for handling misunderstandings and complaints. The text of the circular follows.

\* \* \* \* \*

...The Indian Service needs the help of the tribal councils and committees, and the tribal councils and the Indians whom they represent need the help of the Indian Service. We must all work together.

#### Need For Cooperation

In order to work together happily and without misunderstanding, it is necessary that everyone know just what his duties are and how far his authority goes. Perhaps I can make myself clearer by using as illustration something with which everyone is familiar. When I think of our work, I am reminded of a wagon and a team of horses going down the road. Not so long ago, the Indian Service was doing all the driving. All the Indian did was to sit in the wagon box, and it did not matter a great deal how much he got jounced and bumped around. Nowadays, the Indian, through his tribal councils and other representative bodies, is sitting up on the driver's seat alongside the Indian Service.

But, of course, two people on the driver's seat means that a difficult situation is created. Everyone knows what would happen to a real team of horses if two people tried to drive at the same time. One would pull at one rein, the other would tug at the other rein, and the wagon would very soon be wandering all over the road and it would be luck if team and wagon and two drivers and all did not land in the ditch.

What one does, of course, in a case like that is to take turns at driving. The man who is familiar with a certain stretch of road drives while they are covering that stretch. When they come to another part of the road which the other man knows better, then he takes his turn at handling the reins. With each one doing his part along the piece of road where he can do the best job of driving, they make steady progress and reach the end of their journey in safety.

Now the Indian Service is one driver and the Indian tribal councils are the other driver. Each one must do his part to cooperate with the

other fellow so that we shall all have a safe trip and reach our goal. And that means that each one must do the driving when and in the place where it is his turn to drive.

We can only get along if each one of us knows what his job is.

### Status Of Indian Service Employees

Some Indians seem to think that the employees of the Indian Service are the servants of the Indians. This is not true. Indian Service employees serve the Indians, but they are not the Indians' servants. The Government has a special responsibility toward the Indians. It is the duty of the Indian Service to help the Indians and to protect the Indians' property and rights, and to assist them in every way toward a better and more prosperous life. In doing their job, employees of the Indian Service are expected to give sympathetic, personal and devoted attention to the Indians. The value of the Indian Service employee is measured by the help he gives the Indians and by the progress made by the Indians under his care. But because employees of the Indian Service have the duty of helping the Indians does not make them servants of the Indians. Employees of the Indian Service are servants of the whole people and Government of the United States.

It is necessary that the position of Indian Service employees be clearly understood in order that misunderstandings may be avoided. We want to avoid as many as we can.

### Complaints As Signs Of Something Wrong

We are bound, of course, to have some disagreements and misunderstandings. There will be a number of complaints.

Complaints are not always bad things. A complaint is very often like a fever. Fever in itself is not a sickness, but it tells that sickness is there. Very often it is a good thing, because it tells when sickness is coming on and one can go to the doctor before it is too late. The same thing is true of complaints. A complaint very often shows that something is wrong; if the complaint is investigated in time, the wrong can be corrected before it has grown into more serious trouble.

The United States is a democratic country and this means that any person shall have the right to disapprove and protest the policies of those who have been selected to govern over him. The Indian Service recognizes and follows this principle. Any Indian - or, for that matter, any person, Indian or white - has the right to protest against any policy of the Indian Service or against the improper actions of any Indian Service employee. This right, however, does not mean that people have the privilege of going around making petty, untrue and selfish complaints.



## Rights Of Indian Service Employees

Indian Service employees, especially Civil Service employees, have the right to be protected against complaints which are made without good reason and sometimes merely out of spite. Complaints of that sort not only hurt the employee as an individual, but they hurt his effectiveness as a Federal official and therefore they hurt the effectiveness of the entire Service. The Indian Service will make every effort to see that its employees are protected against complaints which are made without an honest purpose.

## Rights Of Complainants

At the same time, those who have good cause to complain also have their rights. Every complaint must be carefully considered and thoroughly looked into, and, if any wrong is discovered, the wrong must be righted. The Indian Office assures every person, Indian or white, that his right to protest against the policies and actions of the Indian Service will be protected.

## Procedure In Handling Complaints

No hard and fast rule for the handling of complaints can be set down.

The following procedure, however, may be stated as a basis which will cover a large majority of cases:

1. Complaints received by the Washington Office against the Indian Service personnel on any reservation or against policies confined to that reservation will be referred to the Superintendent, with two exceptions. One exception is when the complaint is so serious that it must be investigated by a representative of the Washington Office or by an agent of the Division of Investigations. The other exception is in cases where the Superintendent's interest is so intense as to prevent his acting as a fair judge of the facts and equities.

2. The Washington Office may refer complaints to the Superintendent with or without a recommendation that he call upon the tribal council or a district council or any committee of such councils for assistance and advice; in case no such recommendation is made, it will be left to the discretion of the Superintendent to determine what course he shall take.

3. In all cases, it should be definitely understood that employees of the Indian Service are responsible only to their official superiors. No control over any Indian Service employee can be legally exercised by Indian councils or committees.

4. Only when called upon by his official superior can an employee be required to make answer to any complaint or charge against him. No Indian council or committee has the right to request an Indian Service employee to answer charges.

5. If any council or committee believes that the circumstances of a complaint require an answer by an Indian Service employee, they will state their case to the Superintendent. It will be the responsibility of the Superintendent to say whether the employee shall be called on to make answer. If the Superintendent decides in the affirmative, any subsequent proceedings shall be under the sole authority of the Superintendent.

#### Duties Of Indian Councils And Committees

Now, what about the duties and responsibilities of tribal and district councils and their committees in the matter of handling complaints?

Complaints may be made directly to a council or committee by the Indians, or may be referred to a council or committee by the Superintendent.

The first duty of Indian councils and committees is to sift out complaints which are made for spite, or for selfish reasons, or merely to stir up trouble. The Indian councils should take particular care to see that the people they represent make only complaints which are worthy of consideration. It is plain human nature that, if the Indian Office is constantly receiving a stream of idle and unfounded complaints, it will soon regard all complaints as idle and unfounded.

Next, the Indian councils and committees should recognize the fact that complaints are usually of two types. The more serious ones deal with situations and conditions which are the result of the laws passed by Congress, particularly the laws making appropriations, or are the result of general policies put into effect from Washington. The other kind of complaints includes those which arise out of the actions or the policies of the Indian Service employees at the local Agency.

Councils and committees must learn to distinguish between these two types of complaints. The first type can be handled only through changes of law, or amendments to appropriation acts, or some general change of policy by the Washington Office. Where the complaints are about a local condition, on the other hand, it is generally a fact that the Superintendent is more concerned than anyone else with investigating the complaint and seeing that anything wrong is corrected. This is true, if for no other reason, because the Superintendent is held responsible by the Washington Office for the work done by the employees on his staff.



Finally, tribal councils and committees have a definite responsibility, after they have made sure that the complaint deals with a real problem or injustice, of seeing to it that the case is given thorough consideration. They should see that the complaint is presented to the Superintendent in such a way as to bring out the truth fully and fairly. They should cooperate with the Superintendent and help him in any way which he requests.

If the council or the committee pressing the complaint believes that they are not receiving justice from the Superintendent or that he is not investigating the complaint with energy, then the members of the council or committee have the right to bring the matter to the attention of the Commissioner of Indian Affairs. The case should be presented to the Commissioner through the Superintendent, and the Superintendent will be required to transmit to the Commissioner the entire record of the complaint.

### Let Us All Work Together

As I have said above, complaints are for the most part merely outward signs, indicating some of the larger problems toward the solution of which the Indian Service and the tribal councils must work together. There is scarcely any tribe which is not faced by a shortage of land and other resources, which does not know conditions of bad housing and unhealthy living conditions, which does not suffer from an unnecessary amount of disease, and which does not face problems of law and order and of human relations within the tribe. It is only by working together, with each person doing his part, that the Indian Service and the tribal councils can really meet these many problems, find the solutions and progress side by side toward a better day for the Indians of our country.

John Collier,  
Commissioner.

\* \* \* \* \*

### WHO'S WHO

Ruth Willis Pray, who contributed the article on "Three Pots - And What Lies Behind Them", on page 38 of this issue, took her degree of Doctor of Philosophy from the University of Chicago in 1925, and is now on the faculty of the Oklahoma College for Women. She has done excavation work for three years in Jemez and Chaco Canyon under the School for American Research.

COTTAGES HOUSE OLDER BOYS AT CARSON AGENCY IN STEWART, NEVADA

By Albert M. Hawley, Boys' Adviser



Part Of The New Cottage Group At Carson Agency, Nevada

The cottage units for older boys at the Carson Boarding School in Stewart, Nevada, are perhaps unique in the Indian Service. When funds for a new dormitory became available, Superintendent Alida C. Bowler saw the chance to house the boys in groups in which they could enjoy at least an approximation of family life. After some adjustments with the Construction Division, the original plans for a single large dormitory were changed, and five cottages are now completed. They are an attractive group, all built of native colored stone with simple, low lines.

We believe that the cottage-type unit has many advantages over the congregate institution. In our cottage groupings, each house has its own cottage master, who, as far as possible, tries to create the atmosphere of a home.

The cottage masters were drawn from our own existing force, and so far our personnel is working out well. We were fortunate in having here young men with the interest and capacity to be trained on the job. As far as possible masters are chosen on the basis of personality, experience, training and ability to get along with and enjoy the companionship of the boys. The cottage master has immediate charge of the cottage housekeeping and social life.



In each cottage there is a student council of three members. The three members of each cottage council make up the inter-cottage council. The three members of a cottage council have the management of cleaning details, distribution of towels, collection of soiled linen and clothes and other minor details of group housekeeping.

The rules and regulations are made a part of the student's life, a responsibility similar to that of a home. The rules function naturally in the lives of the students as far as possible and every effort is made not to create a too well-regulated environment that would make later adjustment to the outside world too difficult.

There are from 20 to 30 boys in each cottage. The grouping of students in a cottage is an important factor in the success of the whole plan. There is some question in my mind as to what kind of grouping is the most satisfactory. The present plan is to group in each unit, boys from twelve to twenty-one years of age. As far as possible the boy is placed in a congenial cottage group, one which suits his personality. We are experimenting at present with a group composed entirely of boys coming from one jurisdiction, the Warm Springs Indians from Oregon. Consideration is always given to boys' natural groupings and individual preferences.

Competition between cottages is very keen at all times. The interest is kept up by offering prizes for the best cottage and the outstanding room in each cottage every four weeks.

Mrs. M. L. Hurley has charge of overseeing the housekeeping, clothes room and so forth. As a rule, boys are not considered first-class housekeepers, but with Mrs. Hurley's guidance and supervision the boys do remarkably well. Mrs. Hurley deserves a lot of credit in this work as our cottage masters are all young Indian men with very limited experience in the care and upkeep of a cottage equipped with all the conveniences of a modern home. The kitchenettes are directly under the matron's supervision, with one in each cottage. Coffee-making in the kitchenette is the favorite pastime; occasionally there is a rabbit stew.

Each house council meets once a week and the inter-cottage council twice a month with the boys' adviser. Minor problems of discipline are handled by the inter-cottage council and the rare serious problems go to the Guidance Committee composed of various faculty members.

After having been a student in a Government boarding school and after working in two schools, all of the congregate type, I am convinced that the unit system is the only real way of housing boarding school children. It builds up initiative, group responsibility, group loyalty and friendship.

\* \* \* \* \*

### THREE POTS - AND WHAT LIES BEHIND THEM

By Ruth Willis Pray



Jemez Pot

An art object - bowl, weapon, weaving - is lovely in itself. It is more: It is a projection of the minds behind the hands that constructed it. And therein lies the value of my three pots.

Pot number one is a San Domingo pot which was made some time before 1800 and taken in trade by the family of my Jemez friend who presented it to me. In modern Santo Domingo ware, flowers and birds on a cream background are typical. This pot is of an old ware uninfluenced by outside work. It shows black, geometrical designs on a light cream ground. This is the rain-drop pattern, very beautiful in conception and execution. Bound up in this bowl is the philosophy of a people - a people who knew their dependence on a nature that gave, first of her gifts, the life-producing rain.

All Santo Domingo ceremonial life is held in a moment's suspension in this depiction of the rain-drop pattern on this bowl.

Pot number two came from Acoma - Acoma, the Sky-City. This proud people live on the summit of a sandstone mesa, three hundred and fifty-seven feet in height.

Acoma pottery is the thinnest and lightest in weight of all modern ware. Even if design meant nothing, one could pretty well pick out a piece of Acoma by its delicacy. The base of an Acoma pot is likely to be red or dark brown; the slip is white to yellow cream. From the neck to the red or brown area of the base makes up the design base. An old and characteristic design is of a geometric type. Within the last fifty years there have appeared flowers and birds - the macaw and road-runner, brought in from Sia.

My Acoma pot can be dated at about 1875. Two circumstances met at that date. One had to do with shape; the other with design. About 1875, women potters were scratching through ruins to find sherds bearing old, traditional designs. Shortly after that time this shape was abandoned but in 1875 the shape was still in use and the ancient designs were just being restored. The division of this design into neck, shoulder and belly with that simple, geometric band separating them, is distinctive.



And the design! It is called the maze or the swirl, and here it is topped with a cloud terrace. Insight into its importance came to me at the Chaco Canyon Research Station. The Canyon is some twelve miles long and scarcely more than a mile wide. Here have been found some fourteen major ruins of an earlier culture. Great communal pueblos they are, of five stories in height and covering several acres each; great kivas or ceremonial buildings and their associated structures, and hundreds of small house sites, now reduced to low, grass covered mounds. Most of these Chaco Canyon ruins date from the so-called Great Period of Southwestern archaeology. The earliest dates so far found for the larger ruins are 861 A. D. at Una Veda, 898 at Penasco Blanco and 919 at Pueblo Bonito. The period of abandonment came in the years between 1050 and 1130. And how is this known?



Acoma Pot

At the University of Arizona is a Professor Douglas who has made a name for himself in astronomy. Sun spots and their relation to periods of drought are but one of his specialities. Then, one day, he conceived the idea that a record of weather conditions in the Southwest should be recorded in the tree rings. So, patiently, he studied tree rings until, by matching rings, he extended a chart of rings back to 600 A. D. When the archaeologist finds a sizable viga - log roof support - he pours paraffin, diluted in gasoline, over the specimen, wraps it up tightly in gauze and sends it to Dr. Douglas. He or one of his assistants matches it up with his chart and thus tells exactly the year in which the tree from which it was taken was cut down.

The National Geographic Society sent Professor Judd out to excavate Pueblo Bonito at the beginning of this century and the research station has carried on his work.

Some of Judd's Navajo workmen - one Dan in particular - have stayed on with the station and acted as diggers and are generally an invaluable source of information and inspiration to the eager student.

There came a day when I sat in the shade of a ruin wall, waiting for old Dan to shovel out the fill from a kiva. I had scratched around all morning uncovering a bench. The hot desert sun was getting in its work when the voice of a lad working in ethno-botany reached me. Its owner plumped himself down to chat when into the midst of our conversation came

a scorpion. We called Dan so that we might learn the Navajo name for the creature. He picked up a stick, quickly made a swirl about it and struck it in the head. Blandly he smiled, said "dead", and went back to work. A revealing gesture, indeed!

By all the rules of the game the spirit of the scorpion could not find his way out of the swirl - or maze - and take vengeance on his slayer. So close is the man of the desert - the food grower - to his world, his environment.

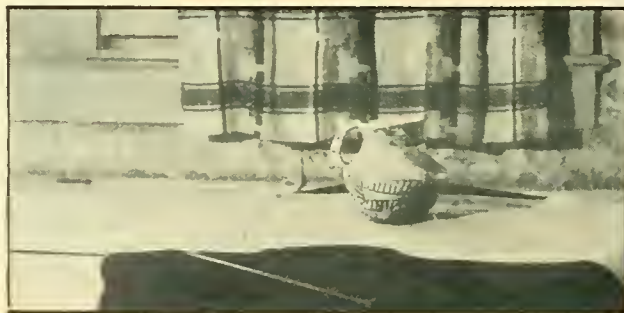
The earliest pottery carries this design; symbol, evidently of the power of its maker over life or death; symbol, as well, of protection. It is on my Acoma pot; it is on the rocks of the canyon; it is in ancient weaving. It is in the blood of a people who feel as one with their world.

In the area and about the area of Chaco Canyon are evidences of a still older civilization. There are remains of homes built much on the order of modern storage places. Small pits were dug in the open or upon the floors of caves. These pits were lined with slabs of stone set on end and covered with poles, brush and plaster. Since these people did excellent basketry and no pottery is found, they are known as Basket Makers.

Just to the north of Chaco is Mesa Verde, a community somewhat older than Chaco's. It was a community that radiated far. From such a community came my last pot - part of a cache found by "desert rats."

Mrs. Marjory Tischi, who teaches pottery at the University of New Mexico and restores the excavated, broken pots for the Museum of Santa Fe, dated this pot at 800. It was a pot used in ceremonies. Note the effigy handle, the four bird tail feather points, the cloud terrace border, the falling rain decoration.

Even before Columbus crossed the ocean, before the Crusades, when Charlemagne was being crowned head of the Holy Roman Empire - this pot was lying in an abandoned cave. There it continued to lie for 1100 years, apparently none the worse for the rest. An art object is lovely in itself but it grows lovelier as one learns to feel something of the culture that lay behind its creation.



Prehistoric Pot



## THE SAGA OF INDIAN EMERGENCY CONSERVATION WORK ON THE CROW RESERVATION

By Ray Chagnon, Jr., I.E.C.W. Forester



### I.E.C.W. Spring-Reservoir Development, 1936 - Pryor Area

The Crows were a bit dubious of I.E.C.W. when it first started. To them, it seemed to have too much of a martial atmosphere and the Crows were not much interested in military or semi-military organizations.

As I.E.C.W. came under the direction of Indian Service policy, it developed a more mature and long-time outlook as its objective. On the two and one-quarter million acres of land which comprise the Crow Reservation, the pinch of drought conditions had already been felt, by the time ECW started.

Crow Reservation is primarily a stock growing area, although three streams, the Big Horn River, Little Horn River and Pryor Creek provide irrigation water for three fertile valleys which produce quantities of fine agricultural produce.

The concern of ECW and the Forestry Division has been directed toward two objectives; the preservation of the resources already existing and the development of latent resources.

### Keeping What We Have

The preservation of the existing resources meant maintaining the watersheds of the three streams mentioned before and protecting the range grass from fire. The tremendous productive capacity of ECW was swung into motion to achieve these aims.

Lookout towers, ranger stations and fire guard cabins were established in the three ranges of mountains overlooking the reservation. Telephone lines and truck trails were built into the three mountain ranges, Wolf, Big Horn and Pryor. New units of construction to suppress and prevent fire are still being built in the mountains and on the prairie.

Despite the extremely hazardous conditions resulting from the drought, the fine grass - the reservation's most valuable asset - was preserved almost intact. On July 4, 1936, a fire allegedly set by "dudes" was fought in the Big Horn Mountains. Before the fire reached the reservation boundary it was combated by ECW and Forest Service fire fighters. Practically no damage was done to the reservation proper, but the entire watershed of Lodge Grass Creek was burned over on the Wyoming side of the Big Horn Mountains. This stream is one of the principal sources of water for the Little Horn Irrigation System. The anticipated water shortage may be very acute.

A fire in the Pryor Mountains was also fought before it had crossed the reservation boundary. A high degree of cooperation in fire fighting has been developed among the U. S. Indian Forest Service, I.E.C.W. and the U. S. Forest Service, the last named being the southern neighbor of the Crows. The Crow's eastern neighbor is the Tongue River or Northern Cheyenne Reservation, which also gives and receives the same cooperation as the southern neighbor.

#### Developing New Values: Water

Beside preserving the vast economic resources of the reservation, ECW set to work to develop its productive capacity. Three types of water development were pushed to aid in the production of live stock: drilled wells, springs, and stock water reservoirs.

Because Crow has three distinct types of water problems, it was necessary to find the best type of water development for each area. Springs are developed in the mountains and low rolling hills. This type of water development is easily constructed, cheap and economical, and consists simply in making available flowing or seeping water which is there already.

In another area where there are no springs and where water-bearing strata lie within three hundred feet of the surface, stock water wells are drilled.

Except in the mountains, the reservation for the most part is covered by two types of shale, Colorado and Bearpaw. Where these shales are oxidized and weathered they form the typical surface material of the area, known as gumbo. The material of the shales is highly impervious to water and little water seeps through them from the melting snows or rainfall. Few springs are found in the gumbo area and the shale stratum is too thick in most places for the drilling of wells.





Buffalo In Big Horn Mountains

In the gumbo area stock water reservoirs are constructed as the only feasible type of water development. Rainfall on the Crow is almost a myth, so the reservoirs have to be constructed of sufficient size to hold stock water from the spring runoff in March until the following spring. Reservoirs impounding three to five million gallons of water are the most efficient for the area.

The water development by ECW has been a boon to better administration of the range by the Forest Service. As this type of construction goes on it will enable the Forestry and Grazing Division to approach the optimum of range administration and to eliminate possible overgrazing and resultant soil erosion. If water is strategically spaced the possibility of overgrazing in a particular area approaches zero, under capable forestry supervision.

#### I.E.C.W. Develops Skilled Personnel

Crow ECW keeps to its threefold purpose. It creates work for the Indians; it develops their reservation for their future needs; and it teaches them technical skills. In this period of economic insecurity, acquired skills and techniques are a valuable asset. The Crow enrollee earns while he learns. The Crows are rapidly taking over the operation and supervision of the tremendous productive capacities of ECW. When they have succeeded in completely operating a "going" concern like ECW, they are well on the road to operating their reservation as an integral economic unit.

The ECW personnel offers a variety of courses for the educational advantage of the Crows. A number of men have advanced their skills and body of knowledge to take advantage of positions within the ECW organization. The experience they acquire there will enable them to find better jobs in other fields of construction than ECW.

The preponderance of Crow ECW personnel is Crow labor, leadership and foremanship. Technical jobs such as surveying, mechanical and concrete work are being filled by men who are learning while they are earning.

#### Accomplishments Add Up To Impressive Total

The proof of their activity can be summed up in what they have produced. The record is shown below:

2 ranger stations with barns and corrals complete  
2 lookout towers with barns and corrals complete  
3 guard cabins with barns and corrals complete  
128 miles of telephone line  
157 miles of truck trail  
226 miles of boundary fence  
11,135 acres of rodent control  
140 developed springs  
23 drilled wells, totaling 7,750 feet of depth  
14,000 cubic yards of dirt moved in changing the  
channel of the Little Horn River  
133,660 acres of cricket control  
1 machine building and garage, constructed of  
native stone - 32' x 110'  
1,920 man-days of fire guard work  
1,080 acres of slash clean-up  
48 miles of fire lane  
1,645 man-days of fire fighting  
96 signs erected to locate ECW construction  
60 stock-water reservoirs  
11 range demonstration plots  
2 storage sheds - wood construction



I.E.C.W. Truck Trail Construction On The Crow Reservation In Montana



## INDIAN SILVER WORK STANDARDS ANNOUNCED BY INDIAN ARTS AND CRAFTS BOARD

At a meeting of the Indian Arts and Crafts Board held in Albuquerque, New Mexico, February 19, 20 and 21, the Board took, unanimously, a final position on standards for Navajo, Pueblo and Hopi silver and turquoise products. These standards and their enforcing regulations are subject to approval by the Secretary of the Interior. (These enforcing regulations have not yet been drawn.)

The Board's statement in announcing the standards follows.

\* \* \* \* \*

Navajo, Hopi and Pueblo silver work, as an art and as a product with a "quality" market, has been overwhelmed by machine production. The Indian craftsman, struggling to compete in price with the machine-made and factory-made imitations, has in turn been forced to adopt a machine technique, while at the same time his wages or earnings have been depressed to the "sweat-shop" level. Quality has been sacrificed to that extreme where Indian jewelry has become hardly more than a curio or a souvenir.

There is being produced, though in relatively small quantity, Indian silver and turquoise work as fine as ever produced in the older days. And there are many Indian craftsmen who, if a quality market can be restored, will eagerly and capably produce work as good as the best of earlier times.

They cannot, however, produce it in price competition with factory output, machine output and "bench-work" semi-machine output.

The Arts and Crafts Board has studied the situation thoroughly and has sought the counsel of Indians, of Indian traders and of specialists in the marketing of craft products. The Board has reached the conclusion that the Government mark should be applied only to the finest quality of wholly genuine, truly hand-fashioned and authentic Indian silver and turquoise products.

Use of the Government mark is not obligatory on any Indian, any factory or any merchant. The Board has no power or purpose to forbid such production by time-saving methods and with machine stereotyped and stunted materials as now supplies the curio market. But for that production which is worthy of a fine Indian tradition, the Board will make available the Government certificate of genuineness and of quality; and the Board will seek to widen the existing "quality" market and to find new markets for such output as deserves the Government mark. In the measure of its success, the Board will help to bring about a larger reward for a greater number of Indian craftsmen and to save from destruction a noble, historic art, which under right conditions can have a long future.

## Standards For Navajo, Pueblo and Hopi Silver and Turquoise Products

Subject to the detailed requirements that follow, the Government stamp shall be affixed only to work individually produced and to work entirely handmade. No object produced under conditions resembling a bench-work system, and no object in whose manufacture any power-driven machinery has been used, shall be eligible for the use of the Government stamp.

In detail, Indian silver objects, to merit the Government stamp of genuineness, must meet the following specifications:

- (1) Material: Silver slugs of 1 ounce weight or other silver objects may be used, provided their fineness is at least 900; and provided further, that no silver sheet shall be used. Unless cast, the slug or other object is to be hand hammered to thickness and shape desired. The only exceptions here are pins on brooches or similar objects; ear screws for earrings; backs for tie clasps, and chain - which may be of silver of different fineness and mechanically made.
- (2) Dies: Dies used are to be entirely handmade, with no tool more mechanical than hand tools and vise. Dies shall contain only a single element of the design.
- (3) Application of dies: Dies are to be applied to the object with the aid of nothing except hand tools.
- (4) Applique elements in design: All such parts of the ornament are to be handmade. If wire is used, it is to be handmade with no tool other than a handmade draw plate. These requirements apply to the boxes for stone used in the design.
- (5) Stone for ornamentation: In addition to turquoise, the use of other local stone is permitted. Turquoise, if used, must be genuine stone, uncolored by any artificial means.
- (6) Cutting of stone: All stone used, including turquoise, is to be hand cut and polished. This permits the use of hand or foot-driven wheels.
- (7) Finish: All silver is to be hand polished.

For the present, the Arts and Crafts Board reserves to itself the sole right to determine what silver, complying with the official standards, shall be stamped with the Government mark.



## JACKSON CHEQUATAH'S HEIRLOOM



Jackson Chequatah

Jackson Chequatah is an aged Menominee Indian with a fine family of children and stepchildren, a good clearing back in the forest and a cabin tight against the winter's cold near Star Lake, Wisconsin. More than ordinary industry has won for Jackson Chequatah his security.

He speaks the beautiful Menominee language. Twice a year he visits the agency at Keshena, where Superintendent Fredenberg and other friends welcome him.

To Chequatah himself, to his family and to his white friends, the greatest possession of the old Indian is a little black book Chequatah carries in a beaded buckskin pouch. This book, which originally belonged to Chequatah's grandfather, Tah-tah-nway, a highly regarded chief of the Menominee, contains a letter written by Laurent Solomon Juneau, one of the white pioneers and early settlers of Wisconsin and, in 1846, the first mayor of Milwaukee.

On one page of this book of age-browned paper there is a note. Still plainly legible, although the ink has faded over 87 years, you may read:

"The bearer of this is one of the Menominee chiefs. I have known him for nearly thirty years and do not hesitate to recommend him to the consideration of the good white people. He is upright and always does as he agrees. The head chief known as Oshkosh never does anything without the assistance and advice of the bearer."

And it is signed,

"Theresa, Wis., August 3, 1850. Solomon Juneau."

Collectors have tried to buy the book, but Chequatah refuses to sell at any price. A son-in-law interpreted Chequatah's words:

"Great white man gave book to my grandfather and wrote this. My grandfather, Tah-tah-nway, gave it to his son, my father, who gave it to me. Soon I will give it to my grandson."

(The story and photograph of Jackson Chequatah are published through the courtesy of Mr. O. J. Blake and the Wisconsin Conservation Department.)

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#### CATTARAUGUS INDIANS OF NEW YORK STATE SHARE VITAL COMMUNITY LIFE

The Cattaraugus Indian communities are rich in voluntary social organizations of many kinds, which tie them to one another, and to the white world. There are societies to help the aged and needy, and simple forms of kindly neighborly group-help in times of trouble - arranging for friends' funerals; cutting wood for a family in need. There are three temperance groups, led by respected elders. These groups are part of the Iroquois Temperance League, founded one hundred and four years ago. There are various patriotic societies, women's groups and 4-H clubs. There are several athletic organizations for soft ball and basket ball, and there are fine teams playing the Indians' inherited lacrosse. Reverend W. David Owl writes in the "Gowanda News", Gowanda, New York:

"High praise goes to the Pine Woods people who for more than a year have banded together in the interest of building a community house. They have busied themselves, under the direction of a competent committee, in holding food sales, putting on a variety of forms of entertainment and holding prize contests. Through these means the committee has started a nucleus of a fund with which to start this project. A community house is an ideal objective, though the realization may be still in the future. It will be a fine memorial to the aspirations of people who love their community and who work hard in the attempt to bring to it certain imperishable blessings."



## FROM I.E.C.W. REPORTS

Beetle Control Work At Warm Springs (Oregon) 83 trees were treated this week over an area of 1,130 acres, while the spotters found 110 trees over 800 acres. It has been snowing quite a lot during the last week and the snow is from two to three feet deep in places out in the woods which makes it hard going for the crews. The wood crews have been keeping busy getting wood for the camps during this cold spell. F. Murdock.

Various Activities At New York (New York) With the weather in our favor the men are doing very good work on the ditch. The ground is now frozen to a depth of about 30 inches.

In some places we have had to use some dynamite to loosen the frozen ground. There is very little water to contend with right now and the snow has disappeared entirely. Joseph F. Tarbell.

Truck Trail Construction At New York (New York) We have completed another 350 feet length of grading, blasting and cutting brush for roadway on this truck trail.

We have gone through the most part of it this week. The weather was cold at times. We worked harder than usual to keep warm so we made good progress this week. Clarence Gordon, Leader.

Coal Fires At Navajo (New Mexico) This is only a short report on ECW. These coal fire has been burning for several year, since it start burning nobody try to stop it,

we didn't had a way to stop it. Until last October Mr. Baraxtson and others came here and told them all about these fires and shows them where they were.

And they told me that these fires is going to be put out and he said I could work among the crew.

They didn't attended to these fires until later, when I was away from here. When I came back here, I found that they were working on the coal fire but I didn't works for many days.

We had snow here after they start the works, for that reason I didn't got on the job until four weeks ago. Since I am working here we seem to like our works. The work is going on near my home and the crew are very good while they are working here.

I do appreciate about the work on the coal fire that is burning here near my places. But I don't know if I will work until the work is done. But hope I'll stay on the jobs till the project works is done.

Our foreman and leader are very good toward the men. They are trying to hurry the work. This is all the work that we are doing on our project. We had been writing these ECW reports every week and never had heard any reply and we like to hear an answer regarding to these reports. Willie Pinto.

Indians At Work And At Play At Fort Berthold (North Dakota) Our winter projects are now in full swing. Crews working on the Forest

Stand Improvement project are making fine progress. The range revegetation project has also been started. Five crews are working on the seeding of sweet clover on various tracts of tribal land. Over 185 acres of this seeding was completed during the past week. The crew working on the timber estimate project is doing fine work and will be finishing up their work in another three or four weeks.

Our I.E.C.W. basket ball team representing the Elbowoods District is on a rampage this season. They have developed a fine fast team both on defense and offense, out of men several of whom participated in basket ball for the first time last year. In the fifteen starts made up to date no losses have been chalked up and they have averaged a score of 32 points to their opponents 19 per game. Out of these 15 games only 5 have been played on the home court, thus giving an advantage in most games, to the opponents. Carl Cornelius, Junior Clerk.

Fire Hazard Removal At Tomah School (Wisconsin) The work on the fire hazard removal project is moving steadily. The men are experienced at this type of work and need very little coaching. The snow is deep in the woods making the work somewhat slower than we would like. However, these men are all woodsmen and familiar with working in the deep snow and there is no real hardship.

The project of truck trail improvement was started on Monday last, after two miles of little used logging road had been opened up for

travel. Two teams on a homemade snowplow were required to clear the way for the transport truck. In places where the snow was too deep the men had to shovel. We are at present clearing a trail through some inaccessible wooded land to facilitate the fire fighting in this sector. Willard Bacon, Trail Locator.

Report From Consolidated Chippewa (Minnesota) Fire hazard reduction was started on the Connecting trail and also on the upper West Bois Forte trail through the Norway slashings. The Woodduck lookout cabin was framed and sheeted and is now ready for the roof.

The camp basket ball team met the Hibbing Aces in the recreation hall Thursday evening and emerged with a close overtime victory, 34 to 32. It was one of those nerve tinging games that makes business for the sanatariums. Lyle E. Howell.

Horse Trail Maintenance At Salem School (Oregon) Work on this project was resumed on Monday. There was still snow on the ground but we have been able to make reasonable progress. Work will be completed within a short time. Wolverton Orton, Assistant Leader.

Work On Boundary Fence At Shoshone (Wyoming) Work on the boundary fence was started this week and good progress was made. The fence is almost completed up to the southeast corner of the boundary fence. The fence will then turn north. The trails have been in fairly good condition for traveling to and from work although the snow has been drifted on the trail.



Several new members moved out to the family camp this week. On Tuesday nights safety-first lessons are given at the family camp. On Wednesday nights safety-first lessons are given at the boarding camp. Leisure time activities are spent in reading, card games and story telling. Thomas J. Denan.

Truck Trail Maintenance At Turtle Mountain (North Dakota) Approximately six-tenths of a mile was graveled this week using one dump truck and fifteen teams. Some difficulty is being experienced because of considerable amounts of snow that necessarily reduces progress. We have been fortunate to date that only one day has been missed because of inclement weather conditions. The enrollees on this work should be commended highly because of their regular manner in which they report. For the past two months these men have contended with blizzards, sub-zero weather and other hardships, yet their spirit seems undaunted and a remarkable amount of work has been obtained. Donald Flahart.

Report From Uintah And Ouray (Utah) For this week here at camp the crew on the camp maintenance work No. 1C, has hauled food and supplies from the Fort for our camp use. The night watchman on this project has been on the go nightly keeping fires to keep things from freezing.

The camp construction crew (No. C) has progressed very nicely, blocking up and loading 4 tents to be taken to the new project and camp

to be set up. They also have been getting all materials packed and stored, both to take there and be left here. They have also cut and prepared fuel to be used on the new project.

The weather conditions have been very unfavorable to do much work but the crews are doing very fine work regardless of the conditions. Lee McCombs, Leader.

Well Digging At Sells (Arizona) The crew has done excellent work this week in lowering the well to a total depth of 57 feet. They passed through the caliche bed at a depth of 49 feet. At this point they entered an old river bottom in which it was hoped we would find water. We have now progressed 8 feet in the sand and gravel of the old river bed and have found no water. Digging has been temporarily stopped at this point to enable us to crib up the loose rock and sand.

At the upper surface of the river sands and on one side of the well we uncovered a group of highly charred rocks. This, of course, aroused our interest. On investigation it was determined that these rocks were probably the result of some old fires. Dr. Byron Cummings, of the University of Arizona, looked them over. Among them he found some that were quite distinct metates, while others appeared to be stone hatchets or hammers. He has taken quite an interest in the find due to the possibility that this might be the location of some ancient camping ground. William J. Wagner.

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